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*Decemb. 22.
1687.*

Libellus cui Titulus,
[*An Answer to the Seeker.*]

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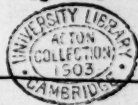
H. MAURICE.

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Transubstantiation
Contrary to
SCRIPTURE:
OR, THE
PROTESTANT'S ANSWER
TO THE
SEEKER'S REQUEST.

JOHN VI. 63.

*It is the spirit that quickneth, the flesh profiteth nothing;
the words that I speak unto you, they are spirit, and
they are life.—*



LONDON:

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Arms* in the *Poultrey*, 1688.

THE

CONSTITUTION

OF THE

PROTESTANT

TO THE

RESPECTABLE

555

JOHN

THE

LONDON

Printed by J. D. ... of the Kings

AN
ANSWER
TO THE
SEEKER.

SIR,
YOU are the pleasantest *Seeker* I ever met with; for you first suppose Controversies already determined, and then *seek* a way to resolve them. What greater Dispute have we had, than whether the Title of *Catholick* justly belongs to those of the *Church of Rome*, so as to exclude all that are not of Her Communion? But this you give up in the Person of a *Seeker*, calling those *Catholicks* by way of distinction from us, who call us by the name of *Hereticks*. If you do not know the meaning of the word, you are a *Seeker* indeed; if you do, and give it so to them as to exclude us, we do by no means allow you to be a *Seeker*; for you have found that which none but the *Donatists* had found before you, *viz.* That a Leg or Arm may be called the whole Body. But in this matter I am the greatest *Seeker* of the two, for I am to seek both for Sense and Reason in it.

Call us *Protestants* as often as you please; it puts us in mind!



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mind of Errors renounced by us under that name, which we are not ashamed of, as long as we know there was so great reason for it; and we think we have Reason enough to satisfy any impartial Seeker: but for *blind Seekers* there is nothing so proper as an *Implicit Faith* and Transubstantiation. Of all *Subjects* methinks a Seeker should not have pitched on Transubstantiation, unless he were to Seek for his Senses; and of all *places* he should not have sought for it in Scripture, unless he were resolved as well to Seek where it was not, as where it was to be found. But now to come to your method of *seeking*.

You tell us, *That generally speaking of Christians in this our little English World, you find but two sorts pretending to Christianity, Catholicks of one sort, and Protestants of all sorts*; by this indeed you seem to be ignorant of the great diversity of Opinions in the *Roman Communion*, and with what heat and concern each Party maintains their particular Sentiments; but if you had cast your Eye a little while ago into *France*, before the soft and gentle methods of converting had proved successful, you might with greater certainty have found Protestants of one sort, and Catholicks of all sorts.

Notwithstanding this discouragement from the bias of your Judgment, I thought it necessary to take your Request into consideration; which tho' not due to the false Pretences of a dissatisfied Conscience, yet, is to the care we ought to have of our Fellow-Christians safety (lest it should be endangered by such plausible Insinuations) and the advantage may accrue thereby to a less prejudiced Reader than your self.

Before I proceed, give me leave to premise one thing, That tho' we make Scripture the Rule of our Faith, and are willing in matters of that concernment to be tried by the Bible, because we know not where to find a better Rule; yet 'tis reasonable to except against what you insinuate,

nuate, as if the Church of *England* own'd no Doctrines but what are contained in exprefs words of Scripture. For, besides our Positive Articles, we have a great many Negatives ones, for which we are beholden to the Corruptions and Innovations of the Church of *Rome*; so that to require plain and exprefs words of Scripture, to prove that such a Doctrine is not there taught, is to demand a proof the thing is not capable of. All things are not equally liable to the same sort of Demonstration; and he that in every case will not believe without a Mathematical one, will be in great danger of being an Infidel. Wise men require proof according to the Nature of the Matter in debate; he that goes beyond this, gives evidence sufficient he has no mind to be convinced; 'tis enough for us to show that *Transubstantiation* is not taught in Scripture; and that those that pretend 'tis there, cannot show it; nay, that the literal Sense concludes not for it, and that our notion of the Real Presence is agreeable to it.

Indeed the Scriptures are so slight a Foundation for the Superstructure of *Transubstantiation*, that the most discerning Men of the Communion of the Church of *Rome*, who have been Eminent for Learning, have frankly confess'd the whole matter; and thought their Faith in this particular wanted an adventitious Support, which has made them (tho in vain) call upon Ancient Fathers, and the Authority of the Church for help at time of need. Now one would have thought this might be taken notice of by one that sets up for a *Seeker*; but 'tis a sign you are but lately engaged in this employment, and have made but a little progress in your design; or else you could never think it reasonable to oppose the Authority of one unknown Answerer of that Communion, to the profest Opinion of so many great Divines in that Church. But because I am willing to further the proposal of an impartial enquiry,

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enquiry, so agreeable to Protestant Principles, and so contrary to Popish ones: I will direct you to places which you may examine at your own leisure, where you will find this point freely granted by our Adversaries.

De Eucha. Amongst these I shall begin with *Scotus*, who held
1. 3. c. 23. (saith *Bellarmin*), that there was not one place of Scripture so express, that without the Determination of the Church, it would evidently compel a man to receive

(a) In 4. *Transubstantiation*. To him I may add Cardinal *Alliaco* (a),
Sent. 9. 6. *Gabriel Biel* (b), *Fisher* Bishop of *Rocheſter* (c), and Car-
Art. 1. dinal *Cajetan* (d), who saith, particularly, that these words,
(b) In Can. This is my Body, are not sufficient to prove it, setting aside
Mis. Lect. the Authority of the Church, since there is nothing appears
40. from the Gospel to enforce one to believe that they are to be
(c) Contra taken properly. Which words are so express, that they were
Capt. Ba. left out in the *Roman* Edition by the order of Pope *Pius* the
Epi. n. 8. V. as *Suarez* saith (e).
(d) In 3. p.
Tho. q. 75.
Ar. 1.

(e) Tom. 3. I shall conclude this point with *Bellarmin*, who after he
Disp. 46. had recited the Opinion of *Scotus*, that there is no place of
Scripture so express, &c. adds, And that is not altogether
improbable: For altho the Scriptures seem to us to be so clear,
that they compel a man not obstinate; yet it may deservedly
be doubted, seeing the most learned and acute Men, such as
Scotus was, thought otherwise. And as it's confessed of the
words of Consecration, *This is my Body*, so the 6th Chap-
(b) L. 1. c. ter of *St. John* has undergone the same fate. (b) *Albertinus*,
390. p. 20. who went to the bottom of this Controversy in his excel-
lent Treatise *de Euchar.* reckons up about thirty Learned of
several degrees in the *Roman* Communion, who reject the
Application of that Chapter as not serving to this purpose.
Methinks these full and free Concessions should sufficiently
satisfy you how little they of the Church of *Rome* lay the
stress of this Cause upon the clearness of Scripture; and 'tis
likely if you had known it, you would have been discour-
aged in your attempt.

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But because (if you are to be believed) you do not, P. 4.
you say, *understand* Greek and Latin, and that I may be as
impartial in my Advice, as you would seem to be in Re-
questing it, I desire you to consult even those who are
concerned most of all in this matter, and particularly the
Author of your *Catholick Answer*, who has undertook what
the abovesaid Learned Persons despaired of, to prove *Tran-*
substantiation to the full of your Request by *expres*s and
plain Texts of Scripture.

I must confess, that I was pleased at the motion you P. 5.
make to your Friends of the Communion of the Church
of Rome, that they *set forth all Scripture-proof they can* in
this case; being beforehand satisfied, that when so great
a man as Cardinal Bellarmine produced a First without a
Second, that their *All* could not be much since that time
improved; but however, your Answerer it seems has
read that which Cardinal Bellarmine had not seen; for by
a certain Bible of our own, Printed at London for Bonham
Norton and John Bill, he has found out a great part of
a Chapter which the Cardinal had overlook'd, and that
in your way, without going to *Figures* and *Parables*. Pag. 8.

De Euch.
l. 3. c. 19.

But besides what these Divines have granted (which to
be sure was from the force of uncontrollable reason) the
Literal Sense of the places of Scripture he produces, is not
for him and his Doctrine, which he thus delivers, Pag. 4.

*I firmly and truly believe, by the same Faith I believe a
God, That in the Eucharist, as celebrated in the Catholick
Church, [of Rome, he means] is truly, really, and sub-
stantially contained under the Forms of Bread and Wine,
the true Body and Blood, together with the Soul and Divi-
nity of our Lord Jesus Christ, in the self-same Substance
wherein He sitteth at the Right hand of the Father which
is in Heaven, and that is in the very Substance wherein he
was born of the Virgin, and wherein He Lived and Died
for us. Unto which if he had added, that this is by the*

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Conversion of the Bread into the Body, and Wine into the Blood of Christ, he had more fully spoken the sense of his Church; and, as I conceive, his own too. This he saith he *firmly and truly believes with the same Faith he believes a God*; and without doubt would have us suppose that he has as much reason, and as good Authority from Scripture for his Faith in the one, as the other; without going to *Figures and Parables*.

Let us then take up the Cause, and see what he is obliged to prove, and how he proves it. The first place he produces is *John 6. 48, &c.* From which in reason we are now to expect that therein are plainly and expressly contained these things.

1. That our Saviour speaks this properly of the Sacrament, or of His *Flesh* and *Blood* eaten and drank in the Sacrament alone. For if he speaks of their Eating his *Flesh* and Drinking of his *Blood* out of the Sacrament, or out of the Sacrament as well as in it, it's not to the Answerer's purpose.

2. That by the words *Flesh* and *Blood* are there understood the proper *Flesh* and *Blood* of Christ, *In the very Substance wherein he was born of the Virgin, lived, died, and is now in Heaven*, and that this was properly to be Eaten and Drank.

3. That this *Flesh* and *Blood* is made by the conversion of the Bread into the *Flesh*, and of the Wine into the *Blood* of Christ, and is upon such conversion, *really, truly, and substantially contained under the Forms*, and without the Substance of *Bread and Wine*.

But how far are these from the words as well as the meaning of our Saviour? For,

1. This discourse of our Saviour had no special reference to the Sacrament: For the Sacrament was not instituted till above a year after (as the time of this discourse shews, *ver. 4.*) and so could not be understood by the

the Disciples in that sense. 2. The eating the *Flesh*, and drinking the *Blood* of our Saviour here spoken of, could not have a special reference to the Sacrament, because that might be done out of the Sacrament as well as in it; and at that present, as well as a year after.

This these *verses* 53, 54, 55, 56, 57. do shew: Where our Saviour saith, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no life in you: Whoso eateth my Flesh, and drinketh my Blood, hath Eternal Life, and I will raise him up at the last day, &c.* In all which verses the present time is still spoken of. *Except ye eat and drink—He that eateth and drinketh—My Flesh is Meat, &c.* Now if Christ's *Flesh* might be eaten, and His *Blood* drank out of the Sacrament (as is evident from the Sense, and which the *Answerer* values more, the letter of it) then it could not be understood of that *Flesh* and *Blood* which the Bread and Wine are converted into in the Sacrament, nor of carnal eating his *Flesh*, and drinking his *Blood*: which was the second thing we were to seek for in these words.

2. The Sense therefore of eating the *Flesh* and drinking the *Blood*, must be Figurative, and signify no more than coming to Christ, and believing in him.

(1.) They are Figurative, because *Bread*, and *Flesh*, and *Blood*, and *Christ*, are indifferently used, the same things being affirmed and denied of them promiscuously, *ver.* 35, 38, 48, 51, 53, 57, 58. So Coming, and Believing, and Eating, *ver.* 35, 44, 47, 51, 53. And this is confirmed by what our Saviour gives as the Key of it, *ver.* 63. *It is the Spirit that quickeneth, &c.* and by what St. Peter answers in the close of all, that this was spoke of Christ and Faith in him, *ver.* 68. *Thou hast the Words, or Doctrine, of Eternal Life; We believe, and are sure that thou art the Christ, the Son of the Living God, that came down from Heaven, and was to give his Flesh for the Life of the World.*

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(2.) It must not be properly and literally understood, for then all that thus properly eat the *Flesh* and drink the *Blood* of Christ would have Eternal Life, according to our Saviour's Assertion, *ver. 54. Whoso eateth my Flesh and drinketh my Blood, hath Eternal Life: hath upon so doing a never failing title to it.*

(3.) To which I shall add against them, That then the Sacrament in both kinds will be necessary to all for Salvation, which the Church of *Rome* declares to be unnecessary with an *Anathema*. For so it is affirmed by our Saviour, *ver. 53. Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.* This Cardinal Cajetan allows, and therefore contends with great earnestness, and uses many Arguments to shew, that this discourse of our Saviour *doth not deliver a precept of eating and drinking the Sacrament of the Eucharist.*

Comment
in ver. 53.

Having got a little under the Covert of so great a Man, I will make bold to look upon your Champion, who defies all our Armies of *Scripture Authorities*, threatens to *unkennel the Fox*; and if, saith he, *they go to Figures and Parables, we know how to handle them.* P. 8.

If he means to *handle* us by *Scripture* and *Reason*, we should willingly attend his motions; if he has other ways in his Eye, they are below our Indignation and Enquiry. But methinks one that pretends to have read this *Mysterious* and *Sublime Discourse* of our Saviour, should not have this *Antipathy* to *Figures* and *Parables*, and cross himself wherever they are named. For I remember not any discourse in *Scripture* (setting aside what is *Prophetical*, or set out in a *Parabolical Scheme*) where there is more of *Figure* than in this of our Saviour, where I am certain that in the *25 verses* utter'd by him from *v. 26.* there are no less than twenty expressions of that kind. Let the *Answerer* tell me without a *Figure*, what is that *Meat* which endures to *Everlasting Life*: How the Son was *Sealed* by the Father.
How

How Jesus is Bread, and the Bread that came down from Heaven. How the Bread and the Flesh of Christ could be the same, v. 57. And how (if the same) it could come from Heaven, when he was of the Seed of David according to the Flesh. Lastly, How one of his Church can dare to talk of a Literal Sense of, *Except ye eat the Flesh of the Son of man, and drink his Blood*, which denies the Cup to the Laity. Or how he can without Blasphemy say, That in the Eucharist is contained the true Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and yet literally Interpret v. 57. *he that eateth me*; since if Christ be not, but where he intirely is, then he must be eaten intirely: If he defers his handling us, till he resolves these Points without a Figure and Parable, we may sit safe, and the Church of England, tho in an humble Plain, may continue as long as that which is upon the severn Hills. But supposing that he should attempt this, yet this is not all. For,

3. Here is nothing of the Conversion of the Bread into the Body, nor of the Wine into the Blood of Christ, but rather the contrary; for if the words are literally to be understood, then they would rather infer the Conversion of Christs Flesh and Blood into Bread and Wine, when he saith, v. 48. *I am the bread of life*. v. 55. *My flesh is meat* (or bread) *indeed, and my blood is drink indeed*.

By this time you see what is like to become of one of his positive Scriptures for the Real Presence, which you requested, and he has ventur'd to produce; and because you are a new Seeker, and it's likely not acquainted with what has been written on the Protestant side, let me for once request you to peruse a plain and rational Paraphrase upon this Chapter, published the last year; and if you be a Seeker after Truth, as you pretend, p. 5. I am certain there you may find it; or that your Answerer will not be able to furnish you with a better.

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It's time now to pass to his Second Proof, and they are the words, *This is my Body*: Here I must commend your Answerer as much as he doth you; it was wholesome Advice you gave, That the Parties should produce their Texts *without troubling themselves to tell the Meaning on't*, and he has engaged to *submit to it as near as possible*, p. 5 But how these words will prove the Doctrine of Transubstantiation, without he give them a *Meaning*, I am to seek; for I am as sure as they are words, That the Doctrine of Transubstantiation is no more the Literal than it can be the Rational *Meaning* of them: For where is there one word of what he *firmly and truly believes by the same Faith he believes a God*, That the *This*, whatever it means, is the true *Body and Blood, together with the Soul and Divinity of our Lord Jesus, in the self-same Substance wherein he was born of the Virgin*? Where, That this true Body and Blood, is truly, really, and substantially contained under the *Forms of Bread and Wine*? Where, That the Bread and Wine are upon Consecration turned into the true Body and Blood of Christ? And with submission to you, I would only ask, What is the *This*, of which Christ saith, it is *my body*? If it be Bread, then the Bread is in the Literal Sense, the Substance of Christs Body, and so overthrows the Change pretended to be made in Transubstantiation; for a thing cannot be said to be changed into what it is already; if by the *This*, is not meant the *Bread*, then the Bread could never be turned into the Body of Christ by virtue of the words, *This is my Body*; let the Answerer take his choice; and because we that are not to *seek*, are not so easily satisfied as you that are, I desire he would favour us with his *Meaning about it*; for I assure him, as we have not Faith to believe that which the Scripture hath not taught, so I do not think that he has said any thing that may move an unprejudiced Person to think that it has any ground from the Scriptures; nor, what he pretends, that

that it has so much as the Letter of it for them, as I have shewed.

And here I might stop ; Transubstantiation, if not in the Scriptures produced by the Answerer, is surely not in Scripture; and having shewed that it is not in them, I need not to proceed ; the conviction of which, without doubt, extorted that Confession from such Learned Persons as *Ocham* the great Schoolman (a), and Cardinal *Al- liaco* (b), That the Doctrine which holds the Bread and Wine remain after Consecration, is neither contrary to Reason nor Scripture ; for if it be not proved, it is disproved, and the Doctrine of the Protestants would be undoubtedly true, if that be false. But because you shall have no occasion to think us less civil to strangers, or less concerned to make a Proselyte of a Seeker, and such a one as you, who tell us you are resolved to be either Catholic or Protestant, as the Verdict upon this Tryal shall go, p. 5. I will first of all tell you what our Church doth hold, and then point you to those Scriptures which it doth ground this its Doctrine upon.

(a) In 4.
Sent. Q. 5.
& Quodl.
4. Q. 3.
(b) In 4.
Sent. Q. 6.
Art. 2.

1. Our Church holds, That Transubstantiation is repugnant to the plain words of Scripture, and overthroweth the Nature of a Sacrament, *Art. 28.*

2. That the Sacramental Bread and Wine remain after Consecration in their Natural Substances ; and the natural Body and Blood of Christ are in Heaven, and not here. *Rubrick after the Com.*

3. That the Body of Christ is given, taken, and eaten in the Supper only after an Heavenly and Spiritual manner ; and the means whereby the Body of Christ is received and eaten, is Faith, *Art. 28, 29.*

From whence you see, That in the Opinion of our Church, there is no other Substance distributed among the Communicants than that of Bread and Wine ; and that the Body of Christ is no otherwise present, than it is eaten, that

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that is, after an heavenly and spiritual manner, in the spiritual Blessings and effects of his Merits, and sufferings in his Body, to those that do believe : And in this sense we own a Real presence, tho at the same time we deny it in the sense of the Church of Rome, that it's the Body of Christ, and not Bread and Wine ; and as truly, really, and substantially so, as that in which he died, and now sits at the Right Hand of God.

And now if you will be pleased to consider the following Texts, you will find the same Doctrine abundantly confirmed, and very agreeable to our Saviours institution.—

1 Cor. 11. 23, 24. The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you, this do in remembrance of me.

Matt. 26. 27, 28, 29. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins ; I will not drink henceforth of this fruit of the vine, until that day I drink it new with you in my Fathers kingdom.

Mark 14. 23, 24. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it, and he said unto them, This is my blood of the new testament which is shed for many.

Luke 22. 19, 20. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me ; likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you.

Acts 2. 42. They continued steadfast in the Apostles doctrine and fellowship, and in breaking of bread.

Acts 20. 7. Upon the first day of the week, when the Disciples came together to break bread.

1 Cor.

1 Cor. 10. 16, 17. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread.

1 Cor. 11. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.---Whosoever shall eat this Bread, and drink this Cup of the Lord unworthily---Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.

Acts 1. 11. ---This same Jesus, who is taken up from you into Heaven, shall so come in like manner, as ye have seen him go into Heaven.

Acts 3. 21. Whom the Heaven must receive, until the times of restitution of all things---

Luke 24. 39. Behold my hands and my feet, that it is I my self: handle, me and see, for a Spirit hath not flesh and bones, as ye see me have.

Acts 1. 3. To whom also he shewed himself alive after his passion,---being seen of them forty days.

1 John 1. 1. ---Which we have seen with our eyes, which we have looked upon, and our hands have handled.

Hebr. 9. 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time ---

Hebr. 10. 12. ---This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.

Phil. 3. 21. Christ has a glorious Body.

These are the chief, tho not all the Scripture-proofs, which do disprove the Doctrine of the Romish Church,
and

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and establish our own. And having, according to your *Request*, set them down in words at length, with *Book, Chapter and Verse*; give me leave, because you are a *Seeker*, to lead you a little farther, and to shew you what use we make of these Quotations.

1. It's apparent from hence, That there are many things in our blessed Saviours Institution, and Administration of the Holy Supper, that cannot have a literal Sense. As, when he saith, *This is my Body, which is broken for you*; before it was broken. *This Cup is the New Testament in my Blood*, Matt. 26. 28. 1 Cor. 11. 24.

And then, if we give a figurative Explication of the words, *This is my Body*; we may by so doing no more depart from the true Sense of them, nor in the Answerer's prophane Phrase, p. 7. no more *give Christ the lye*, than they themselves, or we do, when both do take the Cup for the Wine in the Cup; and the Wine in the Cup for the Sign or Seal of the New Testament.

2. It must be granted farther, that it's not so much the literal words, as the meaning of the words, that is to be attended; and what the Tenor and Drift of our Saviour's Discourse, the usage of Words and Phrases, and the reason of the thing directs to, that is the meaning of the words. For, who would be so senseless as to affirm, that the material Cup is the New Testament, or that they properly drank the Cup, because it's so affirmed in Words? And as senseless do others think it, to say, with the Answerer, That what was Bread, is *properly and substantially* the Body of Christ, because it's said, *This is my Body*.

3. Whether the Sense be literal or figurative, the Scripture-proofs are for us, and not for them. In many Instances belonging to this case, the very letter is for us.
As

1. The

1. The Letter is for us, That in the Lords Supper there is no substantial change of the Elements upon Consecration, but that they remain of the same substance, and are as really and properly Bread and Wine after Consecration, as before. For this we have the Apostle St. Paul, who calls it five times *Bread*, after he had recited the Institution, 1 Cor. 11. 26, 27, 28. 10. 16, 17. And accordingly the whole Solemnity had from it the name of breaking Bread, Acts 2. 42. 20. 7.

For this we have also our Saviour himself, who after he had said, *This is my Blood*; in the next verse calls it, *The fruit of the Vine*, Matth. 26. 28, 29. Mark 14. 24, 25. And that no such change was ever design'd by the words of Consecration (usually so call'd) as that of *Transubstantiation*, is evident from the Order observ'd in St. Mark's Relation of it, who saith, that all the Apostles first drank of the Cup, and that then our Saviour said unto them, *This is my Body*, c. 14. 23, 24. According to which, the Apostles could only drink the substance of the Wine; for such it is without Consecration, and Consecration is not without those words, as the Church of Rome holds.

2. The Letter is for us, That the Body had the natural Properties belonging to a Body, when our Saviour celebrated his last Supper. And the words must be understood in the same Sense now, as they were then; and consequently, the Body has the same essential Properties as then, that is, to be extended, finite, and circumscribed, Luke 24. 39. Acts 1. 3. 1 John 1. 1. Acts 3. 21.

3. The Letter is for us, That the Body of Christ is to continue in Heaven, whither he ascended, till the Conclusion of the World, Acts 1. 11. 3. 21. Hebr. 9. 28.

4. The Letter is for us, that Christ was but once offered as a propitiatory Sacrifice; His Body was but once broken, and His Blood but once shed; and that His Body is Glorified, and not to be brought down again, nor to be

be offer'd up again on the Earth. *Heb.* 9. 28. 10. 12. *Phil.* 3. 21.

But perhaps you will say, What is all this to *This is my Body*? I answer very much. For if there be no Substantial Change in the Elements upon and after Consecration; If the Body of Christ at the Supper, had, and has (as far as is consistent with a Glorified State) the Essential properties of a Body; If the Body of Christ is to continue in Heaven, without being upon the Earth till the Consummation of all things; If Christ was to offer but once, and the Body he offered in, is now Glorified, then *Transubstantiation*, which is contrary to all these, cannot be true: Nor can the words, *This is my Body*, be understood of *Transubstantiation*; because the Scripture can no more contradict it self, than it can, in our Saviour's phrase, *be broken*. And if the Scriptures above-said are literally true, then there can be no Substantial Change in the Elements, but Bread it was, and Bread it is still; then the Body of Christ, with its Bones and Sinews, (as the *Roman-Catechism* affirms) cannot be crowded into the compass of a Wafer; nor be in Heaven and Earth, and thousands of places at one and the same time. Then it cannot be together a Glorified Body in Heaven, and a suffering Body on the Earth: And then *Transubstantiation* cannot have the like reason to be believed, as we believe a God; and we are then to understand how far your *Answerer* believes a God, that professeth for himself, *I Firmly and Truly Believe by the same Faith I believe a God, that in the Eucharist is Truly, Really and Substantially the True Body and Blood, &c. of Christ.*

Par. 2.
c. 4. n. 33.

Thus far the Letter of Scripture is for us, and so is the Scripture also where the Words are Figurative, as in these of *This is my Body*: Which if taken literally can no more be reconciled to the Doctrine of *Transubstantiation*, than that can be to Sense and Reason.

This

This I have shewed before, page 10. But before I proceed, give me leave to set you right as to our Doctrine (which I perceive you are very liable to mis-represent, I should say mistake, if you are a Seeker.) You thus address your self to the Ministers of the Church of England, *If ye say that it is Bread and Wine after Consecration, without any change from what it was before; and that 'tis Administred only as a Figure of Christ's Body and Blood, in remembrance of His Death only, &c.* If by the words *without any change*, you mean of the Substance, we allow it; and do own, that there is no other change in the Elements, but what is in their Use, and Office. But the latter, *'tis Administred only as a Figure, &c.* is none of our Doctrine. For we always esteem this Sacrament as a Divine Institution and Means of Grace, and that by a worthy participation of it, we partake of that Grace which is thereto promised, therein exhibited, and thereby conveyed. So that though we own it to be a *Figure of Christ's Body*, and that it's to be celebrated *in Remembrance of His Death*; yet that 'tis *Only* a Figure, and *Only* a Remembrance, is a pure Invention, and which we owe to the same partiality that inclined you to conceal and palliate the Doctrine of the Church of Rome, having in your single sheet put it five several ways; and herein I acknowledge the Answerer to be the more ingenuous of the Two. As for our Doctrine, to clear it of all disputes, take it in the words of Arch-Bishop Cranmer. *Christ is Figuratively Only in the Bread and Wine; Spiritually in those that receive this Bread and Wine Worthily; but Truly, and as to his Body and Flesh he is in Heaven Only.*

*Assertio-
vera &
Cath. Do-
ctrina de
Sacramen-
to corp. &
sang.*

And that 'tis *Figuratively Bread and Wine*; or, which is the same, that the *Words, this is my Body*, are *Figuratively* to be understood, I shall prove from the Scriptures before mentioned.

De Eucha.
l. i. c. i.
& l. 3. c. 19.

1. The word *This*, in *This is my Body*, is a proof of it. Bellarmin grants that if the Pronoun *This* is understood of the *Bread*, that then the word *Body* must be *Figuratively* understood. And whether it be not *This Bread*, let the Text explain. For what was it Christ took and set before them, but Bread? What did he break, bless, and give, but Bread? And of what did he say, *This is my Body*, but of what he had thus taken, blessed, broke and given?

2. It's said, That in the same night he was betrayed, he took Bread, 1 Cor. 11. 23. that is, before he suffered. And if what our Saviour then gave, and the Apostles eat, was truly and substantially his Body, and his Body really broken, and his Blood truly shed, then his Body was broken, and his Blood shed, while his Body was whole and not broken, and his Blood in its proper Channels, and not shed. But if the words *broken* and *shed*, were in that Supper to be understood Sacramentally, and not literally; then there is no reason from the words, *This is my Body*, to understand them literally, and not Sacramentally or Figuratively. For it's as well said of His Body, *it is Broken*, as of the Species (in their Phrase), *This is my Body*.

So that the words, *This is my Body*, can no more prove the Presence of Christ's Body and Blood in a natural sense, than they can the Actual Breaking of his Body and pouring out his Blood before it was broken and shed.

3. Jesus himself then took the Bread, and brake it, and gave it, when he said, *This is my Body*; and yet Jesus had at that time a Body which was not broken, nor given, nor that they eat; and while he said these words, and they thus partook of what he called his Body, his Body remained entire before them. So that the same Body was broke and whole; one body, and two, if the Body he gave, and

and they eat, was as much his Body, as the Body that gave it, and that they did not eat.

4. He said, *Do this in remembrance of me*; he had told them before, *Mat. 26. 11. Me ye have not always with you*; and so being to be absent, as he took care to send them a Comforter, so he left with them this Institution to keep up the remembrance of his own Sufferings and Death; but if he was to be always present in his Body upon Consecration, and as much as he was at this Institution, that would have been inconsistent with Remembrance, for tho the remembrance of its being, doth not make it cease to be, *P. 7.* (as you either with little Sincerity or Judgment do insinuate) yet it supposes the Absence of the Being; and therefore an Institution to make the Body to be actually present, and yet therein to solemnize the remembrance of that Body, is to suppose the body to be present and absent at the same time.

To conclude this, you say, *pag. 5.* that your design is, That when both parties have given in all the Scripture evidence they can, that the sum of both shall be published together in one piece: And therefore for your ease and your better direction (who are mighty subject to mistake betwixt Ignorance, and a worse reason, Insincerity) I will make bold to sum up what hath been said on both sides, and which both have attempted to prove from Scripture, and then leave you and every one to judg which has the Bible (the Rule as well as the Evidence of Faith) for them.

*An Answer to the Seeker.**The Church of Rome.*

JEsus the same night he was betrayed, took Bread, and when he had given Thanks, &c. he said, Take, Eat, *This is my Body*; *This*, somewhat, *This Bread*, or *This species*, *This figure*, form or appearance of Bread, *is my Body*, is really, truly, and substantially, my true Body and Blood, Bones and Sinews, together with my Soul and Divinity, and in the very substance wherein I was born of my Mother, and shall sit down at the Right Hand of my Heavenly Father. Nay, as much is *This my Body*, as that Body you see before you, and which delivers and speaks this to you; and this that I my self now take, and eat, and give to each of you to eat, is the same intire and undivided body, and as fully and intirely so, as if it was but one. And tho I depart, and shall bodily ascend into Heaven, and am there bodily to continue to the end of the world, yet as often as

The Church of England.

JEsus the same night he was betrayed, took Bread, and when he had given Thanks, &c. he said, Take, Eat, *This is my Body*; *This Bread and the breaking of it*; *This Cup and the pouring out of the Wine, and the distribution of both among you*, is (as the Lamb we have just now eaten, is the Passover) the Memorial, Figure, and Representation of my Body, and my Sufferings in it that I am now to undergo, and of that Blood I am to shed for the Remission of Sins. And because I shall leave you, and you may be apt to forget me and my Sufferings, I do appoint this Supper to be continued to the end of the world for the Remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do shew forth my death, and your belief of it. And as this Cup is the Sign and Seal of the New Testament or Covenant which is to be confirmed by my Blood, so this is a pledg of it to you, and of all the benefits thereby purchased,

Church of Rome.

you, and the Catholick Church after you, celebrate this Supper; by virtue of these words, *This is my Body*, the Bread and Wine you celebrate it in, shall be substantially changed into my proper Flesh and Blood, wheresoever and whensoever it is; and I shall be as truly present in my Body, at all times, and in all places in the Eucharist, as I am now with you, and shall be as properly offered up upon the Altar by the Priest, for a Propitiation, under the form of a Wafer, as I shall be to morrow upon the Cross in my own Form and Substance. And now my command is, that as oft as you do this, you would do it *in remembrance of me*, that am thus bodily present with you, whenever you do Remember me.

Church of England.

fed, and which, in the worthy participation of This, ye shall receive: for the bread which you break is the Communion or Communication of my Body; and the Cup of Blessing which is blessed, is the Communion of my Blood, in all the Spiritual Fruits, Advantages, and Blessings of it. And all this I shall as certainly give, and you as certainly by Faith receive, as if I was bodily present, and you were to receive them, as you do these Elements, from my own hands.

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I hope by this time, it appears, that *Transubstantiation* (or the change of the Substance of Bread and Wine) in the Supper of the Lord, cannot, as our Church says, be proved by Holy Writ; as is evident from the whole account of the Institution, and from the Practice of the Apostles where we find it recorded, and the current of Scripture.

Now, Sir, all this being taken together, will certainly destroy what the *Catholick Answerer* has advanced, and will supercede any further critical Examination of his Pamphlet: but if what I have now offer'd, may not pass for a sufficient Proof, I shall despair of convincing you; and instead of any further attempt of that nature, turn *Seeker* my self, and beg you to give me as plain Letter of Scripture, to prove Christ was neither a Door, a Rock, nor a Vine; as I can, that he was really all three; for who dare give Christ the lye? That you would be pleased farther to prove, that all Christians are not changed into Christs natural Body, when the Apostle says, Eph. 5. 20. *We are Members of his Body, of his Flesh, and of his Bones*; and do not betake your self to equivocation, and twenty other Figures and Fancies of your own, as the *Catholick Answerer* wisely advises.

I shall observe but one thing more, and that is the Applause and Commendation the *Catholick Answerer* gives to your Zeal to know the Truth, by trying what Scriptures they have for it, and what the Protestants have against it, and that he is far from blaming you in that procedure. I am afraid this is but a Copy of his Countenance. I am sure 'tis very opposite to the Doctrine and Practice of the Church of Rome, which has long time discovered the evil effects of being too familiar with the Bible, and therefore has wisely lockt it up in a Language unknown to the Common People, and suffers it to be read only by those who entirely submit their understandings to the sense
of

of their Church. Alas! This dangerous Book has given birth to many a Pestilent Heresie; and should People be too busie with it, the infection would encrease, and soon overspread the World; at best 'tis apt to raise Chimæra's in good Peoples minds, and where they have their Mother the Church at hand, how unsafe is it to seek for any farther directions. Besides, the same reason he gives for trying this Doctrine by Scripture, *because it imports an eternity of bliss or torment*, will make People apt to desire the same assurance for other Doctrines, and then farewell the Worship of Images, Invocation of Saints, Purgatory, &c. with many other of their Innovations and Errors which depend upon Tradition, and which his Church desires not so easily to part with. And because he thinks it hard that you will not hear his other Witnesses, who are without number in all Ages since Christ (as he saith), let me beg the favour of you so far to comply with his desire, as to peruse a late Learned Treatise which gives *A full View of the Doctrines and Practices of the Antient Church relating to the Eucharist*; and there you will find what reason he had for his complaint.

Having thus far proceeded, It's time to put you in mind of your Resolution, and the Condition upon which you are to chuse your Religion; and to put your Answerer in mind of his Protestation to change his. But that I conceive is too late, since, as far as I percieve, you are much at one for your Religion and Sincerity. And if I may judg of you Both by the Agreement betwixt you of practising Equivocation, and denying it, you are certainly of one Religion, or of none. I have not had the good fortune of your Answerer, that your Request and his Answer, have happened to a Press of my Acquaintance, to give me the opportunity of an early perusal, or else you might have had this Reply to both in better time; and a certain

An Answer to the Seeker.

tain Friend of yours had not been *three Weeks* without it. But tho no time is too soon for satisfying of such as have an honest Conscience; yet I am sensible, if at no time, it had been time enough *for the satisfying* of yours. And therefore, before you send another *Request*, pray take a little more care to shew your self sincere; and that you either prove your self in earnest so to be; or if you have no regard to that, yet take some care that you better dis-
 semble it.

F I N I S.

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